



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

"Νεκύσια"; XXI, "Ἱερώσυνα und Θεομορία"; of the fourteen which have to do with the manner and meaning of ritual acts the most important are V, "Opferblut und Opfergerste"; XV, "Zum griechischen Opferritual"; and XXVII, "Buphonien"; the remaining three discuss the nature and worship of special divinities under the titles, XVI, "Chthonischer und Totenkult"; XVII, "Der Kult der Winde"; and XVIII, "Αἶδης κλυτόπωλος."

Happily Stengel has not followed the usual custom of being content to publish his papers in the form in which they originally appeared, valuable as such publication would have been; he has instead taken the trouble to revise the whole series of articles, rewriting the older when necessary; so he has brought all up to date and given the collection a contemporaneous character for which scholars will be duly grateful. The table of contents gives under each number references to the original place of publication.

No doubt some of Stengel's results will appear scanty or questionable, especially to members of the anthropological or the "comparative" school, for of analogous ritual acts and religious practices among other peoples than the Greeks he has nothing to say. Probably such analogies could often be used to advantage for illustration or explanation of the matters Stengel discusses, but the dangers of the "comparative" method are so great that we cannot fail to feel a certain satisfaction that the author has chosen to confine himself to a consideration of the data which the Greeks themselves have left us and to be content with the results which can be obtained therefrom. This is sound philological method and vastly to be preferred to that "comparative" course which has so often led to strange conclusions.

CLIFFORD HERSCHEL MOORE

Die hellenistischen Mysterienreligionen: Ihre Grundgedanken und Wirkungen. Von R. REITZENSTEIN. Leipzig: Teubner, 1910. Pp. 212. M. 4.

One of the most striking phenomena in the course of classical studies during the last twenty years has been the increasing appreciation of the fact that antiquity must be studied in all its manifestations, and that consequently the New Testament and the writings of the church Fathers belong to the classical philologist as much as to the theologian. The several writers of the New Testament, Paul above all the rest, were the children of their time no less than Seneca, Epictetus, and Plutarch; their words and ideas must be interpreted with due regard to their Hellenistic as well as their Jewish environment. How much our knowledge of the language of the New Testament has gained from the study of the profane writings of the time, especially of the papyri, is well known; it is not too much to expect that many of the religious ideas of early Christianity may be illuminated by a study of the contemporary non-Christian religious literature. This

important task Reitzenstein has undertaken in part in the publication before us.

The book falls into two divisions: the first, pp. 1-60, is an address delivered on November 11, 1909, before the Wissenschaftlicher Predigerverein für Elsass-Lothringen; the second, pp. 63-212, is made up of elaborate notes and excursuses in which the important points of the address are illustrated or established in detail. Some of these excursuses form almost articles in themselves. In his address Reitzenstein first discusses the spread and modification of Egyptian and oriental mysteries in the Hellenistic world, and shows how the idea of a universal religion, which was at the same time a personal one, was established and developed. In many, if not most, of these mysteries the devotee believed that through direct revelation he had received a call to divine service; that in the initiation he had been taken out of this world to a divine position in which he had seen divinity face to face and had received a direct knowledge which no teaching was needed to impart, and which, indeed, no teaching could impart; and that he had laid aside his mortal for a divine body and ever after was other than what he seemed to profane eyes to be.

Very interesting in this connection is Reitzenstein's view of Gnosticism, which he maintains belongs not exclusively to church history as an extreme Hellenization of Christianity, but rather to the general history of religion. The word *γνώσις* he holds means "direct vision of God," that secret knowledge which can be obtained only through direct revelation and personal relation to divinity. This position he supports with proofs which seem to the reviewer at least convincing. He further discusses at length certain of Paul's words and phrases, the most important of which may be mentioned here. The terms *στρατιῶται θεοῦ, κάτοχοι, δέσμοι* are handled in an interesting excursus; his treatment of *πνεῦμα* in connection with *γνώσις* and *ψυχή* throws light on a number of passages in I Cor.; likewise illuminating are his elucidations of the opposite terms *ψυχικός* and *πνευματικός* and his discussion of Paul as a Pneumatic. The decision whether his interpretation of the words *εἰς τὴν ἐμὴν ἀνάμνησιν* (I Cor. 11:24) is correct must be left to more learned judges than the present reviewer.

To correct a possible misunderstanding it should be said that Reitzenstein naturally does not attempt to interpret Paul as a Hellenistic mystic, but simply to prove that the apostle to the gentiles was familiar with the religious literature and thought of his time and that he employed their speech and ideas in his mission, thus making himself a Greek to the Greeks as well as a Jew to the Jews.

This work thus forms a worthy sequel to Reitzenstein's earlier *Poimandres* and his *Hellenistische Theologie in Ägypten*. In spite of the fact that many will oppose the views here set forth, there is not a page which will not repay careful study by the general student of religion in the Hellenistic period and by the Christian theologian alike. But whoever would pass adequate

judgment on the work must be as thoroughly acquainted with the sources of our knowledge of the mysteries, with the Hermetic literature, and with the magical papyri, as is Reitzenstein himself.

CLIFFORD HERSCHEL MOORE

The Aphrodito Papyri. [Greek Papyri in the British Museum, Catalogue with Texts, Vol. IV.] By H. I. BELL. With an Appendix of Coptic Papyri edited by W. E. CRUM. London: The British Museum, 1910. Pp. xlviii+648.

The 315 papyri described and printed in the fourth volume of the British Museum catalogue are without exception late and documentary; there are no literary pieces among them. They constitute nevertheless a very noteworthy collection, for all of them come from a single site, Aphrodito, the modern Kôm Ishgau, and from a single short period, A.D. 698-722. They comprise the bulk of the papyri discovered at Kôm Ishgau in 1901, and now divided between Cairo, Heidelberg, Strassburg, and London. The papyri throw a flood of light upon conditions in a town of Upper Egypt sixty or seventy years after the Arab conquest, and a melancholy picture it is. The ruinous financial system which later reduced naturally affluent Egypt to misery and decay is already operative in this period; it was indeed an inheritance from the Byzantine time, but it naturally became more and more ill-adapted to conditions in Egypt, driving out the peasantry by sheer pressure of taxation. The Arab governors of the years covered by these documents were 'Abd-allâh and Kurrah-ben-Shirāk. The notoriety of the former as an oppressive and inefficient ruler is not relieved by the papyri, but Kurrah, who has been rated one of the worst of tyrants, appears in them—and many of them are his own letters—as a vigorous and public-spirited man. Not the least value of these papyri will be found in the way in which they will enable the historical student of these Arab times to control the statements of Arab and other mediaeval historians. It has been customary to divide papyri into Ptolemaic, Roman, and Byzantine, but the Aphrodito papyri of 1901 necessitate the recognition of the Arab period as one richly represented by Greek papyrus texts.

Mr. Bell's introduction deals with the Arab organization of Egypt, the taxes, the naval organization (*cursus*) of the Khalifate (that is, the regular raids made by the Khalif's fleets against the Empire), the character of Arab rule, etc. In printing the texts the custom of previous British Museum volumes is followed; there is no table of papyri, the documents are without descriptive titles, abbreviations are not expanded, and there are no translations. There are short, helpful introductions to the several papyri, and valuable notes. The mass of texts is helpfully organized, too: letters from the governor to the pagarch and to the taxpayers, pp. 1-80; accounts and